that maintain the belief that with all its expensive outlay the Church is more cheaply and conveniently managed than under the stern conditions of work and wages. Yet what does one hold leisure (or semi-idleness) to be worth, when once one has become accustomed to it ? The senses plead against a dechristianised world, saying that there would be too much work to do in it and an insufficient supply of leisure. They take the part of magic— that is, they let God work himself *(oremus nos, Deus laboref).*

98.

THEATRICALITY AND HONESTY OF UNBELIEVERS.—There is no book that contains in such abundance or expresses so faithfully all that man occasionally finds salutary—ecstatic inward happiness, ready for sacrifice or death in the belief in and contemplation of *his* truth—as the book that tells of Christ. From that book a clever man may learn all the means whereby a book can be made into a world-book, a vade-mecum for all, and especially that master-means of representing everything as discovered, nothing as future and uncertain. All influential books try to leave the same impression, as if the widest intellectual horizon were circumscribed here and as if about the sun that shines here every constellation visible at present or in. the future must revolve.—Must not then all purely scientific books be poor in influence on the same grounds as such books are rich in influence? Is not the book fated to live humble and among humble folk, in order to be crucified in the end and never resurrected? In relation to what the